The Western Luminary.

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For the Western Luminary.

AN ESSAY ON

THE COMPARATIVE VALUE OF FREE AND SLAVE LABOUR.

NO.—III.

I know a Virginian whose fifty years experience gave weight to his opinion, and who repeatedly declared that he had ever made it a point not to have more than eight or nine working hands upon his plantation, a number which he believed might be managed to advantage by an industrious man. I give what exceeds that number, said he, to my children, for I know that with an increase of negroes follows a decrease of profits. at 50 Negroes profit sinks to nothing, but 100 will run you every year in debt. An assertion regularly verified at the decease of every great proprietor, when you see from 100 to 200 prime Negroes sold to discharge the debts inevitably accumulated during the life of the deceased. Exceptions may be found. General Washington for instance. But there are too few to notice. The generally prevalent consequences of numerous slaves are sloth, extravagance, and insolvency, and these consequences in individuals affect proportionably the general welfare of the Countries where they occur. Perhaps those consequences are not equally visible where the very valuable staples are produced. These and these only can pay for slave labour, and the barbarous traffick of slaves is incessantly carried on from Maryland and Virginia, where slave labour is daily becoming less valuable, to Louisiana and the adjacent states where the sugar and Cotton can afford slave labour. Yet even this vent seems likely to be closed, the assembly of Louisiana having forbidden the introducing of slaves for sale. May we not hence infer that they begin to find that they have enough of them already? The fall of Cotton may change the value of Slaves to the Southward, and if the impost on Sugar is as high as it is said to be, (nearly half the price) we need only take that off, and the negro would be almost as worthless in the South as in the North. Perhaps this subject ought, if only in passing to receive here some notice. Much has been said about the impropriety of Taxes and imposts which tended to raise a people of manufacturers to the North. How much more to be censured an impost which doubles the planters profit for the purpose of encouraging him to add to his negro slaves. I have been told of a wealthy planter whose crop this year amounts to $100,000. If so, he receives $50,000 of that sum from his own countrymen, who are plundered to encourage him to add to a population which is advancing with mathematical certainty to a disproportion which must in the end prove our destruction.

I might here quote Pliny, and Columella, among the antients; Hume Burke, and Franklin, among the moderns in my favour. The last is very decisive; indeed he has in a few words expressed all that can be said upon this subject. "The labour of Slaves can never be so cheap here in America as is the labour of working men in Great Britain. Reckon the interest on the first purchase of a slave, the insurance on his life, his clothing and diet, expenses in his sickness, and loss of time by the same, or by his neglect, a neglect natural to a man who is not to be benefitted by his own labours, the expense of a driver to keep him to work, and his pilfering from time to time, a slave being almost naturally a thief, and compare the amount with the wages of a manufacturer in England you will see that labour is performed much cheaper there than it ever can be by negroes here."

A strong additional proof of the correctness of Franklin's opinion is derived from the consideration that all our manufactories worth notice are in the free states. There labour is cheaper, and the free man's interest is bound up with that of his employer, in which respect he differs widely from the negro who has, on several occasions, in this State, been known to set fire to the manufactories that he might escape from his employment. A free man, whose family depended upon his wages would sooner have burnt his own cottage. Yet without manufactories you cannot have wealthy farmers. On this subject, receive the following extracts from the writings of slaveholders, residents of Virginia and Maryland.

It is acknowledged by all persons who have visited the different states of this confederacy that the free states generally exhibit a striking superiority over the others in the value of their permanent improvements, in the cultivation of their lands, and in the industry and general competency of their inhabitants. Their superiority in pecuniary resources is also proven by the great public works they have executed: the large capital they have invested in manufactures, and the great extent of their commerce. They are therefore richer in every respect than the southern or middle states and from whence does this superiority arise if not from the greater productiveness of free than of slave labour? The soil and climate of the southern states are far better adapted for producing the necessaries and comforts of life than the bleak and rocky shores of New-England; and at least equal in this respect to New York or Pennsylvania. Virginia has also been settled longer than any of these and ought therefore to be farther advanced in opulence and improvement.

It may perhaps be replied that foreign commerce and domestic manufactures have enriched the eastern and northern states. Why then should not Virginia and Maryland have equally shared the advantages of these lucrative employments? They have as fine bays, as noble rivers, and as good harbours as the other states. They produce a greater variety and abundance of commodities for exportation, and of materials for manufactures. Water power is not wanting, and capital will always flow where profits may be reasonably expected. But the character of our labouring population, especially where slaves are most numerous, is the cause why we cannot compete with the free states either in navigation or manufactures. Slave labour is too dear to come in competition with the production of free labour, without a ruinous loss to the master. The existence of Slavery has also the effect of driving away many of the best of the labouring classes of the whites, and of corrupting those who remain so that they are unfit for any useful employment.

But foreign commerce is not absolutely necessary to the prosperity of a state. Ohio has scarcely any foreign commerce, yet the rapid increase of her population, the excellent cultivation of her land, the progress of her domestic manufactures, and the extent of her public works, now going on, announce a degree of prosperity hitherto unexampled in so young a state, and call for the admiration of all who visit that thriving and happy community. Although at so great a distance from the seaboard she already competes with Maryland in one of her staple commodities. Her tobacco, cultivated by free labour, after being transported three hundred miles in waggons, is sold in Baltimore, and affords a better profit to the grower than is yielded to the Maryland and Virginia planters, who have a market at their own doors. This is, we think, a most conclusive evidence of the greater economy of free than of slave labour, and an absolute demonstration of the moral effect of a free population in promoting private industry, public enterprize and general intelligence.

Within a few years past a number of manufactories have been established in the neighbourhood of Baltimore, which are almost entirely carried on by free labour. The circumstance of their employing free labour in a slave holding country shows that they have found it more to their interest to do so, as otherwise they could not have brought their fabrics into successful competition with those made in the eastern states. Still some kinds of domestic manufacture do not flourish there to the same degree that they do in the free states, and the only reason that can be assigned for it is the character of the population. The wages of the labourer must always be sufficient to maintain him, and in Maryland it costs him more to maintain himself than it does in New England, because slavery has introduced into her neighbourhood that want of domestic æconomy which always results from it, and because most articles of consumption being the produce of slave labour, are dearer than in free states. It is true that bread stuffs are cheaper, owing to the greater fitness of the soil and climate for producing them, but the poor commonly buy those articles by retail, and a pound of flour is sold as cheap in New England as in Maryland; but even supposing it to be a cent a pound dearer, this will add very little to the expense of maintaining a family, and is much more than counterbalanced by the greater cost of almost every other article of consumption. It is indeed a remarkable fact that cotton and wool raised in Virginia are transported to New England, manufactured into cotton yarn, or clothing, brought back to Virginia and sold cheaper than the same fabrics can be made here, although large quantities of the bread stuffs used by the manufacturers are also taken from Virginia. It seems then that free labour is so much cheaper than slave labour that they can afford to pay a profit here to the purchaser of the cotton or wool, a freight on them to New England, a commission to the merchant who buys them there, a profit to the manufacturer, a freight back again to Virginia, and a profit to the merchant who sells them here, and still sell them cheaper than they can be manufactured by a person in Virginia, who buys the materials at his own door, and sells the fabric in his own neighbourhood. G. C.

(To be continued)

A WORD TO THE MIDDLE AGED.

Middle life, ah! how soon its fleeting years, its Sabbaths, its privileges and mercies will be past, even if God should not weaken your strength in the way, and cut you off in the midst of your days. And then old age, with its frosted locks, and palsied limbs, and wavering purposes—and may I not add, its *unchanging moral character*—will come upon you; a season that God never gave man to *live in*, but to *die in*.—May the strength of your days be so spent, that if that period should, with respect to you, ever arrive, it may not come unwelcomely! What thine hand *now* findeth to do for God, for thine own soul, and for the best good of thy fellow-men, that do with thy might.—remembering that there is neither work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.—*Linsley's Lectures.*

From the Home Missionary.

THE IMPORTANCE OF ATTENDING TO CHILDREN.

[*Furnished by a clergyman.*]

I have often wondered that ministers are not more vigilant and unceasing in their attentions to children and young people. The word of God, the dictates of nature, and all experience conspire to show the importance of these attentions. I could detail facts in reference to this matter, which, if they were properly weigned, would make a deep impression on the minds of some who have been hitherto negligent. Allow me to give a specimen or two of those to which I refer.

I once knew a minister, who, in the course of his pastoral visitation, went into the house of a parishioner of respectable character, who, with his wife, and several amiable and promising children, were all destitute of religion. They were gay and thoughtless, and, from the results of preceding efforts, he had little hope of making much impression on their minds. Yet, as he passed along, he could not rest satisfied without dropping in, and making another attempt to reach their hearts. He sat for a short time, conversing with the parents alone; but without being able to mark the smallest appearance of any favorable impression. At the end of this time, two of their children, about eight and ten years of age, of remarkably lovely countenances and manners, entered the room and politely accosted the minister. He addressed them respectfully and with marked affection; laid his hands on their heads, and (among other things) said, in his most paternal and happy manner, "God bless you my dear children!—O that he may be the guide and protector of your youth and make you happy here and hereafter!—O how much these dear children need the prayers as well as the instruction of their parents!" He added little more: but all that he said was in the same strain of deep, tender, paternal interest.

The pastor perceived, at the time, that what he said made a favorable impression on the minds of the children. He saw, too, the big tear standing in the eyes of the parents, and an exhibition of feeling which he had never before witnessed in them; and soon withdrew. Many days had not passed before he learned that these parents were deeply serious, and would be glad to see him. You may well suppose he was not long in calling. He learned from their own lips that it was the short and tender address to their children which had been made the means of reaching their hearts. They informed him that when he uttered the words, "How much do these dear children need the prayers as well as the instruction of their parents!" the reflection came upon each of them, nearly simultaneously like an armed man, "Pray for our children! why, we have never prayed for ourselves!" The issue was, that their exercises became more deep and distinct, until they were both enabled to cherish a comfortable hope; and they have, for a number of years past, adorned a profession of religion. Both the children referred to, also, in process of time, became hopefully pious, and are now members of the church.

To the same minister, another case, no less interesting to his feelings, and happy in its result, occurred. He called at the house of a member of his congregation, in rather humble life, who had a number of children, chiefly young; and who, though perfectly decent and respectful, was, with his wife, and his whole family, without piety. Recollecting the children, and intent on doing them good, the minister had taken care to provide himself with some interesting and well adapted *Tracts*, which he drew from his pocket, and which, with his kind and affectionate manner, soon attracted the whole family around him. The children were of almost all ages from six to eighteen. The minister directed his principal attention to them; commented on the Tracts; told them pleasing anecdotes; and, at length, began to address them in a pointed and affectionate manner, respecting their eternal interests. In the course of these remarks, he spoke solemnly of the importance of an early dedication to God, and of the comparative improbabilty of those who had advanced beyond the season of youth, and become immersed in the cares of life, ever engaging in his service. The parents, though scarcely a word was addressed immediately to them, were sitting by, and appeared to be deeply impressed by the whole scene. They were evidently gratified at the attention paid to their children, and the deep interest manifested in their welfare.—Their minds, softened and laid open to tender emotions, by witnessing the efforts made to benefit their offspring, seemed to drink in the remarks made, with a readiness and a feeling never observed in them before. The consequence was, that that conversation was blessed, as there was every reason to believe, to their saving benefit. The solemn truths which had been uttered in their presence, fastened on their minds. Six months did not elapse before they were both found walking with the church, to all appearance, in the fear of the Lord, and in the consolations of the Holy Ghost. In a very few years, six out of their eight children, were numbered with the professing people of God; and their dwelling became a Bethel indeed.

I am deeply astonished, when I look back on the former part of my own ministerial life, that I was not more aware of the importance of children, and more deeply impressed with a sense of the duty, and the rich reward of watching over them with tender and unceasing diligence.

Every minister ought to recollect, that children are the hope of the Church as well as of the State; that he who wishes most effectually to promote the welfare of human beings, ought to begin with them early; and that no labors to benefit souls are so likely to be crowned with a blessing, as those which are bestowed on children and young people.

Again. Is it not a principle equally unquestionable that all decent parents are apt to feel peculiarly grateful for attentions to their children; and, of course, that there is no avenue to their hearts more direct and sensitive than that which is formed by kindness and affection shown to their offspring?

Further. Can it be doubted, that addresses to children in the presence of their parents, furnish, in many cases, far more probable means of impressing the latter, than direct appeals to *themselves?* The policy and the potency of addressing one class of persons over the back of another, so to speak, has been universally granted.

On the whole, therefore, it is plain, that a minister of the Gospel, whether a pastor or a missionary, cannot take a course better calculated to make his labors turn to the best account, both for this world, and the world to come, than wherever he resides or sojourns, to pay unceasing, vigilant, and affectionate attention to children and youth. He who neglects this, neglects, beyond all doubt, one of the most radical means of doing good, and one of the most effectual methods of endearing himself both to parents and children, wherever he goes.

A WARNING TO WICKED PARENTS.

[*From the Report of a Missionary in Ohio.*]

A few days since, in one of my pastoral visits, I called on a family, the female head of which, was the daughter of a Baptist minister, and had once been a member of a Methodist church. But she had grievously fallen away from her profession. She was now living without a Bible in her house, and had not attended public worship for more than two years. She had an interesting little daughter, an only child, about seven years old. I urged her to send this child to the Sabbath School. But having often said before that she would *rather see her child dead*, than at the Sabbath School, she still refused to send her. I urged upon her conscience the sinfulness of her conduct, and left her in tears. After I was gone, the little girl, who had heard our conversation, began to tease her mother to let her go to the Sabbath School, and asked her, among other things, why she did not learn her to pray, and teach her about God, and how to be good, as some of the neighbors did their children. The whole scene and remarks from *myself* and the child overcame the stubbornness of the mother, and she promised the little girl that she should go, as she had requested, on the next sabbath, and made the necessary preparation for sending her.—This took place, on Wednesday;—on Friday, the child was taken violently sick and on the sabbath she died.—Thus this wretched mother had her choice, and saw her daughter dead, instead of being at the Sabbath School, on the very day she had intended to send her. She sent for me, and related all the circumstances, with such anguish as cannot be described. *Ib.*

A PROOF OF IMPENITENCE REMOVED.

[*Furnished by a Pastor.*]

I was nearly a stranger in the town of N Having appointed to pass the interval of service at the house of Mr. S. near by the church, his daughter remained a moment at the door to conduct me. "And why," I said to her, as we passed along, "should not you also share in this revival, which has commenced among the youth? You do not question either the reality or the value of religion?" "Not at all," she observed. "I have always been taught and believed that I must experience the new birth. And I have often wished that I might experience it. My hope is, that the time will yet come for me to be a partaker of this blessing." "But are you quite satisfied with letting the matter rest here? Were you to die in the mean time, or were the favoured time not to arrive, upon your waiting for it, would you not be irretrievably lost?" "Is it true, indeed, but what can I do? My salvation must be the work of God. I do not suppose that I shall, of myself do any thing towards effecting it." "Still you do not feel satisfied with your present condition and prospects?" "I do not, but I don't understand how I can do any thing to improve them." "It seems to me,

Miss S. that you are, to say the least, practically wrong on this important subject. You cannot, I admit, make atonement for your sins, nor have you need to do it. 'There is forgiveness with God, that he may be feared.' You must also experience the convicting and sanctifying influences of the Holy Spirit; but can you expect pardon or a Divine influence to save you, except you ask for them? Has God himself any where undertaken to repent for sinners, or to believe for them?" "He has not, to be sure."—"Then is there not something for you to do if you would be saved, notwithstanding the sovereign grace and power of God in the matter?" "I suppose there may be." This was the point to which I had wished to direct her thoughts, and which I perceived, was beginning to be felt as practically important. In conclusion, she promised, with the help of God, to give the subject an immediate consideration, while I secretly prayed that her resolution might not be in vain. A few days after this interview, I was told that Miss S. was the most anxious among those who inquired after salvation. It proved a true account, and soon after, she was hopefully numbered with the penitent.

This scrap of private history, over which there is reason to believe angels rejoiced, has been of considerable service to me, in my subsequent endeavours to be useful. It disclosed in a striking manner one resting place of impenitent sinners, who have been educated in the doctrines of grace. I am led to believe, scarcely any mistake is more common or more fatal, than that which converts the agency, the purposes or the grace of God, into an occasion of doing nothing for our salvation. Nor is there any prop of slothful impenitence, more necessary to be stricken away. Orthodoxy abused to such indifference, will prove as destructive to the soul as the rankest infidelity.—*Ib.* VERUS.

"HE THAT WINNETH SOULS IS WISE."

From an unpublished Charge, by a Pastor in Conn. who died in 1813, *furnished by a surviving relative.*

It is of much more importance, than is generally apprehended, that ministers of the Gospel should take heed to their manner of communicating the truth to their hearers. Next to the truths communicated, this is of high importance. It is not sufficient, that you "contend earnestly for the faith once delivered to the saints," unless you contend with the "meekness of wisdom." Take heed, therefore, that you never give offence to your hearers, by conveying the great truths of the Gospel to their ears in offensive language. Remember that "he who winneth souls is wise,"—Would you be such an one, you must be deeply concerned to choose out, "acceptable words," as well as "words of truth;" and to avoid, so far as may be, both in language and manner of utterance, every thing which would serve to cherish and strengthen that disrelish which men naturally have, to the truth as it is in Jesus. Study, therefore, in your preaching, and especially in preaching those truths which are most offensive to the natural selfishness and pride of men, to let your whole manner be suited to carry the conviction home to your hearers, not only that what you declare is the truth, but that you preach the truth from love to Christ and love to their souls. This will give you peculiar advantage for doing them good; an advantage which is foolishly and even wantonly sacrificed by those who say painful and humbling things in a disgusting manner, and with apparent pleasure in the pain which is given to their hearers. Let it be your concern to follow the direction of Paul; "in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth." You are not to *command*, but to *beseech* sinners, "in Christ's stead," to be "reconciled to God." Let them never have occasion, from your manner of addressing them, to doubt that your love to them, and your desire for their eternal happiness are fervent and without dissimulation. *Ib.*

PERVERSE DISPUTINGS.

1. When you hear any thing asserted that is different from your own sentiments, take time, before you contradict it, to consider whether it deserves opposition. Think whether any evil is likely to arise from suffering it to pass unnoticed, or any good will result from opposing it. If neither of these appear probable, then, as disputes, especially respecting trifles generally produce unpleasant effects, say nothing on the subject. By this mode, no offence will be given; and the error will probably, by exciting no attention, be soon either forgotten or rectified.—Or it may be easy for you, on some other occasion, to convey correct information on the subject to your erring friend.

2. When you think it to be your duty to correct an error, do it mildly and respectfully. State facts and reasons clearly but calmly, and refer them to your opponent to determine for himself of their truth and importance. Thus you will not only avoid the air of dogmatism and superiority that always excites disgust and rouses opposition; but, by inviting him to form his own conclusions, constitute him the judge of the controversy, and thus pay a compliment to his abilities and integrity which may open his mind to conviction.

3. Except circumstances require an immediate decision, never press your friend to a formal acknowledgement of his mistake.—This is always unpleasant; and generally has a tendency to make him cling to his errors with greater pertinacity. Most men will resort to any subterfuge sooner than say frankly, "I was wrong." Leave your opponent then to reflect, at his leisure, on the subject; and probably you may soon have an opportunity of perceiving that you have gained a convert. Yet, should this be the case, do not eagerly proclaim your triumph, but let it pass unnoticed. Thus you will obtain an influence among your associates; who will soon perceive that they may yield to your arguments without the disgrace of being exhibited as trophies of your prowess.

4. Examine closely what are the real motives that induce you to contradict the opinions of your friend, and especially what prompts you to undertake and maintain a dispute with him. If you conscientiously think, that it will promote his own good, or the advantage of others, or the glory of God, then duty requires you to pursue it, and to proceed in the most inoffensive and effectual manner. Yet prudence as well as generosity will teach you to drop the contest as soon as the object is obtained. But if, on examination, conscience should oblige you to confess, that your leading object is to obtain a victory, or to exhibit your superior knowledge and address, and thus to exalt yourself, instantly abandon the field; and humble yourselves before him who searcheth the heart for thus hazarding the tranquility of your own mind, the peace of your friend, and the harmony of the family or the church, from such unworthy motives.

"Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." "Whosoever exalteth himself shall be abased; but he that humbleth himself shall be exalted."

Baptist Repository.

JOHN FOSTER.

I have mentioned the name of John Foster. Of his character as a writer, you, of course, need no information. He is, like Mr Hall, an open communion Baptist; and though he resides in Bristol, and occasionally preaches, he has no particular charge. He is rather more than fifty years old, is very plain and direct, though quite unassuming in his manners, and converses with much force and originality. He made many inquiries respecting the American church and manifested great interest in hearing of its prosperity. An amusing circumstance which was mentioned to me as having lately occurred in respect to him, will give you some idea of his regard for the etiquette of fashionable life. As he was going to a Mrs. C's to dine, a mile and a half from his house, and wished to spend the night in that neighborhood, he put into his pocket his night clothes, with a view not to return till the next day. As they hung out a little from his pocket, a farmer came up to him in the field, and said with an air of triumph, "Well, old fellow, I have got you at last." Mr. Foster, not knowing how to account for this strange salutation, asked him to explain himself. "Yes, yes," said the farmer, "you had better make strange of it; just as if you had not stolen from my house those articles you have got in your pocket; but I have got you, and trust me you shall smart for it. You shall go directly with me to a magistrate." Said Mr. F., "My name is Foster, of Stapleton." "No, no," said the farmer, "not you; Mr. Foster is a gentleman and you are not." "Well, if you are determined to carry me to a magistrate," says Mr. F., "I suppose I must go with you; but suppose you just go here with me to Mrs. C's, and see what they say about me." This the fellow consented to do; and when the servant came to the gate, Mr. F. requested him to tell that man who he was. When the servant said "Mr. Foster, of Stapleton," the man instantly fell upon his knees and begged a thousand pardons; while Mr. F. went into the house, biting his lips to a degree which excited the curiosity of the company, and finally led to an explanation.—*Sprague's Letters.*

Life is continually ravaged by invaders, one steals away an hour, and another a day; one conceals the robbery by hurrying us into business, another by lulling us with amusement; the depredation is continued through a thousand vicissitudes of tumult and tranquility, till having lost all, we can lose no more.

The moral excellence of creatures, whether human or angelic, consists in their conformity to the law of God.

Dr. Payson.

The vanity of human life, is like a river constantly passing away, and yet constantly coming on.

Cleanliness promotes health of body and delicacy of mind.

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LEXINGTON, KENTUCKY:
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For the Western Luminary.

CONTROVERSY.

Mr. Skillman.—I am a constant reader of your excellent paper; and have often felt delighted while perusing the excellent essays your columns contain. Your liberal, charitable, and christian course, (as an Editor) has convinced me that to promote christian principles and vital piety is a cardinal object in your Editorial labours. Hence 'controversy,' that bane of christian fellowship, has been generally excluded from your columns. Permit a LAYMAN whom you (perhaps) never saw, and in all probability never will know, (the wife of whose bosom, is a stranger to the following essay) to drop a few hints to christians of all denominations, on the danger of indulging in a spirit of controversy.

Brethren of all Creeds.—If you have religion, you know that the foundation of the christian religion is love to God, and love to man. 'God is love'—"He hath so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." If you have this faith, it will teach you to love one another, for the strongest of all considerations, viz: The love of Christ constraineth you "to love each other." The christian faith 'works by love' and love is the fulfilling of the law. Our gracious Leader preached love, and practised its heavenly principle as a cardinal christian duty. "Love one another" was his solemn injunction to his disciples of every name: and oh! let us strive to comply with his gracious command. I will appeal to the experience of every christian, (I care not what SECT he may belong to,) if his own heart does not testify to this fact, that in proportion to the expansion of his love to God, and love to man, so is his comfort, so is his joy, so is his peace, so is his walk and conversation according to the gospel; "love one another." He even loves poor sinners, & prays that the lost sheep of the house of Israel may be brought into the gospel fold.

I will presume to drop a few hints to the clergy of all denominations.—Brethren, when you ascend the pulpit to dispense the word of life, forget that you are called Baptists, Methodists, Episcopalians, Presbyterians, or Cumberland Presbyterians, (all these sects of Christians hold the fundamental doctrines of the Bible,) but do you always remember that you stand between the living and the dead; that you bear a message of life to dead souls, and that the conviction of sinners and the conversion of souls is the great object of your ministry. When you succeed in convicting sinners of the existence of God, of their accountability to him, of the holiness and purity of the divine law, of their original depravity of their lost condition by nature and practice, of their utter inability to save themselves, of the fulness, the freeness and sufficiency there is in Christ Jesus, and they are enabled by a true and saving faith to lay hold on the hope of the gospel, it is of little consequence whether they connect themselves with your particular sect or not. Love them as christians, treat them as christians, pray with and for them as christians, and allow them to follow their Lord and master according to the dictates of their own consciences; admonish them to live in obedience to the faith of the Gospel, to love one another, to pray for one another, to study the Scriptures, to follow after holiness—to be penitent, to be humble, to be watchful, to be faithful, to lay aside all malice and all guile, to live soberly, righteously and godly, with their fellow men; in a word to be christians. This is, (in my humble opinion) of infinitely more importance than to make Baptists, Methodists, Presbyterians, &c &c. Without those graces of the divine Spirit—wood, hay, and stubble will not compare with gold, silver, precious stones, &c.—Brethren, I have in some instances (as I believe) discovered a spirit of controversy arising among the clergy, (there the evil always commences,) about MODES and FORMS. I witnessed the dreadful havoc made in the church of Christ in 1802 and 3, by this demon of discord, *controversy*. I feel anxious to prevent the late happy and glorious revival of religion from being checked by this anti-christian spirit, CONTROVERSY, about modes and forms, that all candid christians have acknowledged are non-essential in Religion. 'A word to the wise is sufficient.'

With my earnest prayers to God my Saviour, and my honest endeavours as a private christian to promote vital piety, the spread of the gospel, and the salvation of sinners, I have ventured to drop you these few broken hints, fellow Christians. May God Almighty preserve us all from an unhallowed touch of the ark of the Holy Covenant, and inspire us all with faith love, repentance and new obedience, is the prayer of the

LAYMAN.

The **REV. MR. HINCKLEY** will deliver a Lecture on Female Education at the La Fayette Female Academy this day at 12 o'clock. Gentlemen and ladies are respectfully invited to attend.

From the Columbian Star.

AMERICAN BOARD OF FOREIGN MISSIONS.

ANNUAL MEETING.—This highly respectable body assembled on Wednesday last in the lecture room of the Second Presbyterian Church in Philadelphia.

REPORT.—This important communication was read by Jeremiah Evarts, Esq. of Boston, who is also secretary to the Board.

FUNDS.—The sum of *ninety four thousand dollars* has been received into the Treasury during the past year.

SCHOOLS AMONG THE HEATHEN.—Their free schools in Eastern Asia contain an aggregate of *four thousand children*. Nearly one thousand of these are *native females*, all of which are taught at an expense of about 60 cents each per annum.

CONVERTS.—The report speaks of *one hundred* native members in one church, who are represented as discreet, pious, and decided Christians, actively employed in promoting the conversion and reformation of their fellow natives.

BENEFICIARIES IN BOARDING SCHOOLS.—Of these the number exceeds one hundred, many of whom have made the most respectable proficiency in learning and in the abstract sciences. The whole expense of boarding, &c. for the beneficiaries is about $16 each per annum.

ANTICIPATIONS.—It is believed that the Gospel is gaining with a sure and steady success upon the inhabitants of Ceylon and other places. The fact that FEMALE CHILDREN can be obtained for mental improvement, promises the overthrow of one of the most hurtful prejudices in the East. The most influential Europeans resident in this part of India bestow the most friendly countenance upon the designs and operations of the missionaries.

WESTERN ASIA.—Much has been accomplished here by such men as Gridley, Goodell, Bird, King, and others. THE FOUR GOSPELS and many useful Tracts have been translated into the prevailing language of the less Asia. The station at *Beyroot* had been necessarily relinquished in consequence of the disturbances in the Turkish empire.

ISLANDS OF THE PACIFIC.—We lately gave from the Missionary Herald, some account of the perils and successes of the Missionaries in the Sandwich Islands. It would appear that notwithstanding the opposition which has been raised by Europeans and Americans—the native chiefs are decidedly in favor of the plans and measures of the Missionaries. Not less than four hundred English and American vessels are in the habit of stopping at some of the ports in these Islands. Twenty will sometimes be found together at one time and place, with their large disorderly crews. Very few of the captains of these vessels are friendly to the Missionaries.

SANDWICH ISLANDS.

Extracts from Messrs. Thurston and Bishop's Communications.

The date of this letter, in which are a number of very encouraging statements, is Oct. 10, 1827.

The past year has been one of uninterrupted prosperity in the prosecution of our labors among the heathen. A knowledge of the word of God has increased, portions of Scripture have been translated, and schools have been multiplied. Opposition at this place, has also nearly ceased. There are now about 100 schools in operation in the three districts of Hamaku, Kohala, and the northern half of Kona, all under our inspection. There have been 2 general examinations of these schools within the year; one early last winter, the other in June. During an excursion for this purpose, thirty couple were united in mirrage. The missionary was every where received with hospitality and kindness. On the Sabbath spent at Kohala, he preached, morning and evening, to congregations of not less than 5 000 people. In the district above named, the Sabbath is observed by abstaining from all labor and diversions. The people assemble in their respective school-houses, and repeat the catechism, decalogue, and such hymns, and texts of Scripture as they have committed to memory. The meetings are then concluded with prayer by the teacher.

It is gratifying to add, that most of the schools have not only learned to read but have already committed to memory most of the Tracts, which the mission has printed. A few private historical catechisms composed by some of the missionaries, and circulated in manuscript, have also been taught to most of them. The precise number of scholars in the schools under our inspection, we have not been able to ascertain, owing to a failure on the part of the teachers to make returns, but we should suppose there are not less than 6,000.

Thus these islands have externally embraced Christianity, and are rapidly coming under the influence of its rules and sanctions.—"You have obtained," said Mr. Young to us one day, "You have obtained, in three years, by the preaching of the Gospel, what I have labored in vain for more than thirty years to accomplish." Alluding to the usuages of Christian countries, which are now taking the place of their former practices; he said, "These are the very customs, which I have so often attempted to persuade the king and chiefs to adopt; I have set before them in the plainest superior manner the advantages of civilized over savage life, but could never gain their assent: the

uniform reply of the king was 'Pela i Hawaii nei,' 'These are the customs at Hawaii;' but as soon as you bring them under the influence of the Gospel you can mould them as you please." It was observed to him, that no country since the promulgation of Christianity had become civilized, but through the preaching of the Gospel. He replied that in his opinion, the Gospel alone is able to save this people from extinction; for till the missionaries came, they were going to ruin as fast as possible.

Our congregations on the Sabbath consist of between two and three thousand. The weekly lecture on Wednesday is still continued, and is well attended. There are also three social meetings held during the week, which are frequented by the more serious part of the people. The one on Friday afternoon, in which the males and females meet by themselves, consists of persons who profess to have forsaken their immoral practices, and to be seeking the kingdom of God. On the evening of the same day, there is a meeting of a more select nature consisting of males and females most of whom give evidence of piety. The present number is sixteen. The instructions given to this little company, are more particularly designed for those who are hereafter to be admitted to the privileges of church membership. Six of these now stand propounded for admission to the church, and are expecting to receive baptism in a few weeks. There is also another meeting on Saturday evening designed for all who wish to attend.--*Missionary Herald.*

MEDITERRANEAN.

CHURCH MISS. SOC.—The Rev. W. Jowett gave the Committee, at their monthly meeting on the 9th of June, the following view of Missions in the Mediterranean, and of his own immediate course of labor:—

In 1815, when he first went out, there was not a single Missionary in the Mediterranean: in 1820, when he returned to England with his family, there were six. In 1828, on his present second return, he left thirty, who are the accredited servants of various Missionary, Bible, and Jews Societies, besides wives and children: there have been, in all, since 1815, forty-eight: of the eighteen which make the difference, nine are deceased, and nine have been either removed to other stations or have quitted the field.

A peculiar characteristic of this band of Missionaries was, that it was furnished from the three principal sections of the world—from Germany, the birth place of the Reformation; from Britain, and from America; they had commenced their work in a spirit of good harmony and good understanding; and there appeared to be among them generally a simple desire to draw their principles and their measures from the Bible.

The operations of the Press might be briefly stated thus: If the Armenian types were counted as in operation, which Mr. Jowett believed they were by this time, in the hands of the American Missionaries in Malta—and if to them were added the Ethiopic and Amharic types which were on the point of being sent out by this Society to Malta—there will have been brought into actual operation the following nine languages in six years, by different Societies in the Mediterranean; namely, Italian, Greek, Arabic, Maltese, Turkish, Armenian, Ethiopic, Amhatic and Albanian: of which the first four have been printed in by the Church Missionary Society. A tenth, the Spanish Hebrew, might be expected ere long, to be likewise in active operation.

His own occupations in the Society's service had been fourfold:—

1. He had continued the work of Christian Research, by visiting Syria and Jerusalem; the result of which visit had been given to the public in a Second Volume of "Researches."

2. The establishment of a Printing Press in Malta, was another business which had been specially charged upon him, during the period of his last residence in Malta.

3. He had continued to prosecute the cultivation of the Maltese language, and the translation into it of the Holy Scriptures.

4. He had, further, been engaged in receiving, and forwarding on their way, the Missionaries sent by the Society into the Mediterranean, and in maintaining correspondence with them at their respective stations.

The openings for missionary usefulness in the Mediterranean had always increased in proportion as faithful Missionaries have been sent *to prepare the way of the Lord*. At the present awful period, the Lord appears to be, in a very signal manner, Himself preparing the way for the spreading of His Gospel--shaking the nations with wars and alarms—and putting to confusion, by exposing to public view, the errors, superstitions, and crimes, which have been established by custom and law during many centuries. It would be impossible to calculate the myriads now in the Mediterranean who are utterly discontented with things as they are, and equally ignorant how they ought to be. Such a state of general excitement must be regarded as a peculiar call on Missionaries to be calm, decided, and single-eyed—simply *to do the work of Him that hath sent them*—referring all their fears and hopes, as to the result, to His infinite wisdom, power and love.—[*Lond. Miss. Reg.*

INTERESTING REVIVAL IN A SABBATH SCHOOL.

We have heretofore alluded to the revival in Hopeville Sabbath School, Otsego county. The following facts have been communicated to us by Mr. William Clark, Agent of the Factory at that place, and Superintendent of the School.

In October last, Mr. Clark took his residence at Hopeville, where he found a well organized Sabbath School, comprising about forty-five scholars, and six teachers, only three of whom were professors of religion. On the third Sabbath evening in October, a regular prayer meeting was commenced. In the course of four weeks the numbers were increased to *seventy* scholars and *ten* teachers. Saturday evening, November 24th, a public meeting was appointed to be held, and all the youth, who did not belong to the Sabbath School, were invited to attend. About twenty attended. The evening was spent in unfolding the object of Sabbath Schools, and in giving religious counsel to the young, one of whom was deeply sensible of her sins. At the close of the meeting, all who were present gave in their names to be added to the school, and the next day presented a scene of unusual interest. Several of the scholars, while studying their lessons, were led to inquire what they should do to be saved.

The Sabbath following, Dec. 2d, the school consisted of *One Hundred and twenty-five* scholars and *Sixteen* teachers. This was a solemn day. The word of God was made quick and powerful to both teachers and scholars. At the prayer meeting in the evening, a man from forty to fifty years of age arose, and acknowledged a hope in Christ. This was the first fruit of the revival. The next morning, while three of the scholars were conversing together upon the interests of their souls, they were joined by others, till, in the course of the day, every member of the school, who had arrived at years of understanding, was in tears. In the evening a meeting was held for prayer and inquiry. Almost every inhabitant of the place was present; some weeping; others wondering at these strange events. About thirty were found to be oppressed with their sins, and seriously concerned for their souls. Meetings were now held every evening. Converts began to multiply; and the school increased its numbers to *One Hundred and Sixty* scholars—sixty of whom were over 16 years of age, and thirty over 20. The revival continued during the winter and spring, till it numbered from sixty to seventy converts—fifty of whom were members of the Sabbath School, and *Fourteen* of whom were among the twenty who attended the meeting of Nov. 24th.

The converts have united with different churches, but still continue their attendance upon the school.

We deem any comment on the above facts needless. Let teachers read them, and inquire why their own schools do not receive such copious effusions of the Holy Spirit.—*West. S. S. Vis.*

TRACTS FOR THE WEST.

The following resolution was adopted by the General Convention of Congregational and Presbyterian Ministers in Vermont, during their late session at Burlington:—*Philadelphian.*

"*Resolved*, That in the opinion of this Convention the Providence of God calls upon Christians in this part of the country, for immediate and more vigorous exertions to promote the general circulation of religious Tracts—especially in the valley of the Mississippi."

From the New-York Observer.

FOREIGN NEWS.

By the ship Florida, London papers were received here on Tuesday to August 31st, and Liverpool to September 1st.

PROROGATION OF PARLIAMENT.—Parliament was on Thursday prorogued to the 30th October, when it is expected to be prorogued to some days between the 18th and 26th of November, then to meet for the "despatch of business." The feverish state of our continental relations, says the Sun, and the no less critical situation of Ireland, fully warrant the early meeting of Parliament.

FRANCE.—The expedition had sailed and was expected to arrive at Corfu about this time. It consists of only about 15,000 men. The prospect is that they will have something to do when they arrive, for both the Sultan and Ibrahaham's father are said to have ordered him to remain, and it is confidently affirmed that he will remain, or if he evacuates the Morea, he will deliver the fortress over to the Turks.

Science and Philosophy have just lost Dr. Gall. This illustrious physician died on the 20th August, after a long and severe illness, at his country house at Montrouge, France.

IMPORTANT—IF TRUE.—We give the following story as we find it. The Public Ledger of August 30, says,—"Letters dated about the 10th of this month, have been received from Malta, which contain news, if afterwards confirmed, of great political importance. They state that his Majesty's ship the Dryad, of 42 guns, Captain the Hon. G. A. Crofton, had received orders to sail for Corfu, and then to take Mr. Stratford Canning on board, for the Dardanelles. They further state that the object of this Minister's mission to Constantinople, is to arrange with the Sultan moderate terms of peace, to be transmitted to the Head Quarters of the Emperor of Russia, and to accompany these terms with a threat that Great Britain will espouse the cause of the Sultan, if they be rejected by his Imperial Majesty. We know not what confidence ought to be reposed in this intelligence, but we do know that it has been received by an eminent individual deeply connected with the politics, & the commerce of Egypt; and we also know that it is perfectly in unison with the declared object of the powerful army which his Most Christian Majesty has ordered into the Levant."

RUSSIA AND TURKEY.—The Russian and Turkish accounts differ materially in point of fact. The former represent the affairs of the Russians as highly prosperous; the latter record a number of actions in which they say the Russians were defeated. The probability is that the Russian forces are chiefly occupied, at present, in the reduction of Choumla, Varna, Sillistria, &c. or are waiting the reduction of these fortresses, according to the rules of prudent warfare, before proceeding further. The skirmishes that take place meanwhile, are of no great importance to either party. The armies, both of Russians and Turks, which are collected and collecting, are immense; and should the war continue, there will be hard fighting in due time.

PIRACY.—Accounts from St. Kitts, to Sept. 6th, state that a most atrocious act of piracy had been lately committed on a brig from Liverpool, (the "Curobobo," Capt. Cook,) which was captured, and the crew and passengers, (among whom were a lady and some children) are all supposed to have been murdered.

AWFUL ACCIDENT.

On Monday evening Oct. 6, Mr. THOS. HALE, was thrown from a young horse which caused his death. We are informed that nearly all the bones on one side of his body were broken. Mr. Hale was a highly respectable citizen of Mercer county, he represented this county in the last legislature. He has left a wife and several children to mourn his loss.—*Olive Branch.*

A SCENE IN IRELAND.

At the late anniversary of the Baptist Irish Society, the venerable Dr. Rippon, minister of Carter Lane Borough, London, who has held his post as a watchman in Israel for more than 54 years, or longer than any other Baptist minister in England, spoke as follows:

If it were necessary, I could lead you back to Ireland thirty years since. Myself and Mr. Birt, sen. were the two first Baptists who visited that country. The first sermon I preached was at Saint Mary's. Mr. Hutton said to me, "we will go and preach in the villages:" I replied, "I am very little accustomed to village preaching, but I will do what you direct." Fourteen or fifteen friends took me beneath their wings to Leixlip: we went there to preach, and that blessed man, Henry Hutton, and another person, went through the streets to find a place where we could stand. Before we commenced, I retired with a blessed minister of the Moravian church, and with Mr. Wilson, of the parish church, and we shut up ourselves in an assembly room, and we knelt down and endeavored to pour out our souls to God. After we had concluded, we went to the door steps of a gentleman, and commenced by singing a hymn; the people immediately flocked down in an intimidating attitude, but the persons who accompanied us from Dublin formed a barrier, and preserved us from injury. The master of the inn came with his wife, took their stand very near to the place where we stood. The text upon which I preached was, "This man receiveth sinners." Neither before or since, did I ever attempt to describe the crucifixion literally. The sermon produced a great effect, and I saw the tears trickle down the cheeks of the land lord and landlady. I mentioned this as one of the peculiar circumstances in my history. After the services were concluded, I asked the assembly if they were desirous to hear the same truths made known on the following Sabbath day; if so, I could provide one or two ministers to address them. The people replied in the affirmative; the work went on, and I would tell you, with cheerful gratitude to God, that at that time twelvemonths they sent me a letter to say, they had built a little meeting house, and would be glad if I could go over and open it. Circumstances transpired to prevent my compliance with this request, and I said to my friend, Mr. R. Hill, (who never had been in Ireland,) "duty requires you to go:" "God sparing me, (he replied,) I will go." He went and opened the meeting. The events which are now taking place in that country are truly gratifying; the finger of God has been there, and the same grace and mercy which has hitherto attended the society, I hope, will continue from year to year, until the Jews are called in with the fulness of the Gentiles.—While I stand here, I can hardly help saying, "Hallelujah, Hallelujah to God and the Lamb!" But what an Hallelujah will be sung when the great outpouring of the Spirit takes place. I think many people take a wrong view of the term proselytism. I remember Rowland Hill was once speaking upon this subject, and he said, "I do not want you to change your religion, but I want religion to change you." That is all the proselytism this Society wishes to effect.

PIOUS JONATHAN.

In a large and populous village, in one of the hundreds, or wapentakes, of Yorkshire, a few miles distant from a very populous town well known for the manufacture of cutlery-ware, lived a poor, but honest and pious man, whose Christian name was Jonathan. He was an afflicted man; and much paralyzed by disease. He had a wife and two or three children, whose chief dependance in life was upon his small earnings. Jonathan was patient, industrious, and persevering in his efforts to provide for himself and for his household; all of whom were content with homely fare. At the time the writer of this account knew him, about twenty years ago, he might be from forty to fifty years of age. Amongst other occurrences of his life, I distinctly recollect the following, which he related to me:

During the time of harvest, while employed in gathering the fruits of the earth, he accidentally slipped from the top of a barley-mow, and sprained one or both of his ancles; in consequence of which he was confined to his room and bed for some weeks. It is unnecessary to state, that in the mean time, his family must have felt the loss of his weekly labor and income. His wife, on one occasion, went upstairs into his room weeping. "What is the matter?" said Jonathan: "what is distressing thee?" "Why, the children are crying for something to eat, and I have nothing to give them," was the affecting reply. "Hast thou faith in God?" asked Jonathan. "Dost thou believe in his providence, and in his word? Has he not said, "Bread shall be given thee, and thy water shall be sure?" (Isaiah xxxiii, 16.)—"Kneel down," he continued, "at the bed-side, and pray to God. Tell him how thy children are circumstanced; that they have no bread; that thou hast nothing wherewith to buy them any; and I will also pray. Who can tell what God may do? He heareth prayer."

Jonathan and his wife prayed earnestly together; they pleaded the promises of God, and waited the result. Soon after a person came to the door with a loaf of bread. She came from a house in the immediate neighborhood of Jonathan, the occupier of which was one of several branches of a family who were proprietors of very extensive iron-works carried on in the village where Jonathan lived. No sooner did the good woman receive the loaf of bread, than she ran to Jonathan to tell him how God had answered their prayer. "Now," said Jonathan, "before any thing else be done, kneel down at the bed-side, and return thanks to God for having heard our prayer." She did so: they praised his name together; and then ate their food with gladness, and singleness of heart. Not many hours elapsed before another kind interposition of providence presented itself. A second visiter brought them a joint of meat. When this was told Jonathan, he replied to his wife, "Aye! see! God is even better than his word! He promised *bread*, and he sends *flesh* in addition. Kneel down, and thank him again."

Reader, this is an unvarnished tale. There is no coloring in it.—The writer might have employed his pen to set it off; but truth wants no coloring. It is best seen in its own light. Three lessons he would wish to teach thee, whoever thou art, from this simple narrative: First, That thy chief dependance is upon God; and, from that consideration, learn to fear, and honor, and serve him. Sorrow and suffering are the portion of all: prepare to meet them. There is no friend on whom thou canst rely with implicit confidence but God. "Remember, now, therefore, thy Creator: thereby good shall come unto thee."

Learn, secondly the importance and worth of prayer. We are taught in Scripture to ascribe an almost unlimited efficacy to prayer. We are encouraged in its exercise by many promises of acceptance and success. There is no religion without prayer, any more than there is life without breathing.

Learn, thirdly, the duty of thanksgiving to God for mercies received. "Were there not ten cleansed?" said Jesus Christ. "Where are the nine?" Only one of *ten* leapers was thankful to him for curing their leprosy. Reader, be not an unthankful person. In every condition the Christian considers himself a debtor to the Almighty: and therefore buries not the loving kindnesses of the Lord, either past or present, in the grave of a bad memory, as though the oldness of the date of any of them cancelled his obligations; but every renewed mercy he regards as a new indenture. "Bless the Lord, oh my soul," he says, "and forget not all his benefits." Perhaps it is not the least pleasing circumstance of Jonathan's conduct on the above occasion, that he would thank the Giver before he would partake of the gift.

I will add one anecdote more of pious Jonathan. He had a relation in good circumstances, a few miles distant, whom he occasionally visited. He embraced an opportunity of paying a visit to that person on the same day on which he attended a religious meeting, observed by the denomination of Christians to which he belonged once a quarter. It so happened, that a party of friends dined with his relation that day, who were sufficiently forward to taunt Jonathan with his religion, and religious profession. Before he left the table, wine and ardent spirits were brought, and Jonathan was urged, and urged again, to partake.—They had their design in this, which Jonathan perceived. When pressed he said, "Well, for once, I will drink like a beast." He then took what he deemed sufficient, and prepared to withdraw. "How so?" said one, "did not you say, you would drink like a beast? Methodists, I see, will not swear; but they will lie." "I am not chargeable with that," said Jonathan; "how does a beast drink? Just as much as nature requires, and no more. I have done so. Beware *you* do not make yourselves *worse* than beasts." Jonathan left them to reflect upon the admonition—Reader, do not despise good men, though they be poor; and learn not to look upon the wine when it is red. "Who hath woe? Who hath sorrow? Who hath contention? They that tarry long at the wine.—*Wesleyan Methodist Magazine.*

From the London Missionary Register.

ABSTRACTS OF ADDRESSES,

Delivered at the recent anniversaries.

Devotedness to Christ the Stability of a Church.

This Society has had my warm affection from its infancy, and, by the blessing of God, having put my hand to the plough, I will not look back. How did my heart burn within me, when I heard the report of the wide spread of our Apostolic Church—sending forth, in the spirit of the primitive times, its burning and shining lights throughout the world! Societies of this character are the real bulwarks of the United Church; and I must confess that I have more confidence in her stability from her Missionary Institutions.

her Society for Promoting Christian Knowledge, her Prayer-Book and Homily Society, her National Schools, and her Church-building Society, than from the support which the State affords to her. Her stability depends on her continuing to do the work of Him; whose last command was, *Go ye into all the world, and preach the Gospel to every creature:* and whose last promise was, *Lo! I am with you alway, even unto the end of the world* It is only in obeying the command, that we may confidently look for the fulfilment of the promise.—*Bp. of Sodor and Man—at the Church Miss. Anniv.*

TIME THE UNFOLDER OF THE DIVINE PURPOSES.

I rejoice in the general appearance of the increasing success of your noble institution; which seems, this morning, to have been visited by deputies from almost every part of the world. By personal attendance or by reports, Greeks, and the dwellers in Mesopotamia, and men of almost every name and every speech, seem to be present, to testify that God is about accomplishing the purposes of His own will and the designs of His kingdom. How near they may be, it does not become me to conjecture. God has given us predictions, which insure their fulfilment in their time; but the times and seasons seem to be wisely held in the Father's hand. And if I might recommend an Old Author, who is well known to many of my brethren, and who on the subject of prophecy is one of the surest guides (that I know,) I would venture to mention his name humbly and affectionately to my younger brethren, whose youth may perhaps give them a taste for looking into such matters —the author I allude to is Doctor Time. He is an author to whom I am inclined to think, that, as the great interpreter of prophecies and Providence, the agent whom God himself condescends to employ, he will, in due time, make a development of all that we now hope for, and in our commendable zeal may desire to know: but it is delightful to know that things seem in progress; and every year seems to give a new stimulus to the exertions of the Christian world in furtherance of this great work.—*Rev. Edward Burn —at Bible Soc. Anniv.*

ENERGY AND FAITH IN THE EMPLOYMENT OF MEANS THE RIGHT USE OF PROPHECY.

We have heard much of the fulfilment of prophecy: and who that knows the interests which are involved in the fulfilment of the prophetic word, would desire that the sands should run more slowly? We have demonstration around us, that God is carrying on, with amazing celerity, those plans, which shall lead to the final accomplishment of His own designs and the diffusion of His own glory. We have heard of the in gathering of the Jews—and who that reveres the prophetic page does not desire that Israel should be gathered together? We have heard of the downfall of Babylon—and who does not desire and pray that Babylon, may soon fall, never to rise again? We have heard of the coming and glory of our Lord Jesus Christ —and who that knows Him, and feels interested in his salvation and glory, is not disposed to exclaim, *Amen! even so, come Lord Jesus?* My Lord, I deliver no opinion on these points: they are of high, they are of solemn importance; and if we inquire into them in soberness of mind and under the teaching of the Spirit good will result from the inquiry, both to the church and to the world At all events, they ought not to interfere with the path of duty which we are required to pursue. Be they near or remote, one thing we are called to do, and that will we seek after; namely, to fill the earth with the knowledge of the glory of the Lord, to the utmost extent of our power: and, while we employ all the means with which God has furnished us, in the exercise of dependance on Him, we may rest assured that all things spoken of in the divine word respecting the coming of the Redeemer shall be fulfilled. We may then most consistently address the exalted Redeemer in the sublime language of our immortal bard—"Come forth from thy royal chamber, O Prince of all the kings of the earth! Put on the robes of thine imperial majesty. Take to thee that unlimited sceptre which thine Almighty Father hath bequeathed to thee; for now the voice of thy bride calls thee, and all creatures sigh to be renewed."—*Rev. W. Orme—at the Bible Soc. Anniv.*

RELIGION AT SEA.

"I have lately had the honor," said Capt. Parry, at a public meeting in 1826, "and I may truly say the happiness, of commanding British Seamen under circumstances requiring the utmost activity, implicit and immediate obedience, and the most rigid attention to discipline and good order; and I am sure, that the maintenance of all these was, in a great measure, owing to the blessing of God upon our humble endeavours to improve the religious and moral character of our men.—In the schools established on board our ships during the winter, *religion was made the primary object;* and the result was every way gratifying and satisfactory. It has convinced me that true religion is so far from being a hindrance to the arduous duties of that station in which it has pleased Providence to cast the Seaman's lot, that, on the contrary, it will always incite him to their performance, from the highest and most powerful of motives, and I will venture to predict, that in proportion as this spring of action is more and more introduced among our Seamen, they will become such as every Englishman would wish to see them.—To this fact, at least, I can, on a small scale, bear the most decided testimony; and the friends of religion will feel a pleasure in having the fact announced, that *the very best* Seamen on board the Hecla—such, I mean, as were always called upon in any cases of extraordinary emergency—were, *without exception*, those who had thought the most seriously on religious subjects; and that if a still more scrupulous selection were to be made out of that number, the choice would fall, *without hesitation*, on two or three individuals possessing dispositions and sentiments *eminently Christian.*"

In connection with this declaration, it is worthy of especial record, that during Capt. Parry's late most difficult and perilous attempt to reach the North pole, and amid the sufferings and privations to which he and his party were exposed in open boats, for upwards of sixty days, the duties of each day were commenced and concluded with "common prayer."

THE TRUE CHRISTIAN.

He that feareth the Lord of heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience; he is sorry with all his soul when he comes short of his duty, he walks watchfully in the denial of himself, and holds no confederacy with any lust or known sin; if he falls in the least measure, he is restless till he has made his peace, by true repentance; he is true in his promises, just in his dealings, charitable to the poor, sincere in his devotion; that will not deliberately dishonour God although with the greatest security of impunity, that has his hopes and conversation in heaven, dares not do any thing unjustly, although never so much to his advantage, and all this because he sees him that is invisible, and fears him because he loves him, fears him as well for his goodness as his greatness; such a man, whether he be an episcopalian, or a presbyterian, or independent, or anabaptist, whether he wears a surplice or wears none, whether he hears organs or hears none, whether he kneels at the communion or for conscience sake stands or sits; he has the life of religion in him, and that life acts in him and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of things indifferent. On the other side, if a man fears not the eternal God, he does commit sin with presumption, he can drink to excess, lie, swear vainly and falsely, live loosely, break his promises; such a man, although he cry down presbytery, although he be rebaptized or declaim against it as heresy, although he fast all lent, or fast out of pretence of avoiding superstition; yet notwithstanding these, & a thousand more external conformities or zealous oppositions of them, he wants the life of religion. HALE.

THE WORD APPLIED.

A little girl, between four and five years of age, on her return from hearing a preacher whom she much loved, said to her mother, "Mother, I can tell you a little of Mr. H.'s sermon; he said, 'Touch not the unclean thing.'" Her mother with a view to try if she understood the meaning of these words, replied, "Then if Mr. H. said so, I hope you will take care not to touch things that are dirty in future."—The little girl smiled, and answered, "O mother, I knew very well what he meant." "What did he mean?" said her mother. "He meant sin, to be sure," said the child, "and it is all the same, as if Mr. H. had said, You must not tell lies, nor do what your mother forbids you to do, nor play on Sunday, nor be cross, nor do any such things as these, mother."

The answer was just And my young reader may learn, that all sin of every kind, is uncleanness; that it is the abominable thing that the Lord hateth; and makes those who live in the practice of it unfit to dwell with God, holy angels, and good men in heaven.

ANECDOTE.

On the Princes Charlotte visiting Portland Island, she was going too near the verge of the rocks, which presented a high perpendicular face to the ocean, when one of the ladies, alarmed at her boldness, implored her to go no further; she replied in the most significant manner, "I wish every one, standing on the brink of destruction, could retrace their steps as easily as I can."

Trample not on any; there may be some work of grace there, that thou knowest not of. The name of God may be written upon that soul thou treade-t on; it may be a soul that Christ thought so much of, as to give his precious blood for it; therefore despise it not.—*Leighton.*

Poetry.

SABBATH MORNING.

Morn's earliest, faintest ray
Shines sweetly from above;
And Nature's gentlest breath
Scarce whispers through the grove.

The skylark mounts on high,
In yonder vault of blue;
The hare, with footsteps fleet,
Scarce brushes off the dew.

And here the playful flock
In sportive gambols move;
Whilst there the lowing herb
Through richest pastures rove.

All, all is peace: but hark!
What sound steals through the vale?
From yonder lofty spire,
'Tis borne upon the gale.

It is the sacred bell,
That bell whose solemn voice
Proclaims, "This day's the Lords,
"With grateful hearts rejoice.

"Let cheerful accents swell
Thy song of praise to God:
And humbly bow the knee,
In this, his blest abode.

"And praise his Holy Name
Who deigns to hear thy prayer;
Who hushes sorrows sigh,
And dries the orphan's tear."

CHICKASAWS.

MONROE.

It was mentioned in the number of this work (Missionary Herald) for February, that the mission among the Chickasaw Indians, formerly under the care of the Synodical Missionary Society of Georgia and South-Carolina, had been transferred to the Board.—Mention was also made of a pleasing attention to religious instruction, which had been for some time witnessed at Monroe, one of the stations in the Chickasaw nation.

The church at that station was organized in June, 1823; and then consisted of members of the mission family, and one colored woman who was the first fruits of missionary labors there. From that time till the commencement of the present revival, the Lord had blessed the preaching of the Gospel in an encouraging manner, and 16 had been added to the church. Since March, 1827, 42 more have been added, so that the church now consists of 58, exclusive of the mission family.

The school at Monroe has been suspended nearly a year, because no suitable person could be obtained to teach it. The schools at two of the other stations are seriously embarrassed for the want of regular and devoted teachers. The station is in the most populous part of the nation, there being according to the best estimate, more than 800 souls within 10 miles of the mission family. Five-eighths of them are Chickasaws, and the remainder colored people of African descent, with a few white men having Chickasaw families.

The annexed account of the revival was recently received in a communication from the Rev. Thomas C. Stuart superintendent of the Chickasaw mission, and contains dates as late as July 5th.

The season of refreshing with which it hath pleased the Lord to visit our church, commenced about the 1st of April, 1827. The first Sabbath in that month being the time of our quarterly communion, brother Kingsbury and brother Gleason were with us.—Having had a time of reviving at Mayhew, their hearts were warm in the good cause, and they seemed earnestly to desire that the Lord might here also display his mighty power and grace in the conversion of sinners. During the meeting the spirit of God was evidently present in a peculiar manner, exciting in his people a deep searching of heart, and a spirit of prayer for the prosperity of Zion. On the succeeding Sabbath, brother Byington was providentially with us, and preached once in English and once in Choctaw to crowded assemblies

A spirit of inquiry began now to be manifested by some who had been the most careless; and from this time it became evident that the Lord was in our midst. A solemn stillness seemed to pervade the assemblies which met for the worship of God: our weekly prayer meetings, which had been for some time suspended, were again revived and crowded; and in a few days we were encouraged to appoint a meeting for anxious inquirers. At the first of these meetings, which were weekly, eight attended; at the next seventeen, and soon twenty and twenty five, which was the average number through the summer. By the first of July the revival became general, the whole country seemed to be waked up, and persons came 30 and 35 miles to inquire what these things meant. Some of the most hopeless stubborn sinners were the first subjects of the work.

There was nothing very remarkable in the character of the revival. A solemn stillness marked its course; there was no noise, no excitement of animal feeling: the deep sigh and silent groan might occasionally be heard, and a few cases of conviction were so pungent as to bring the subjects to sink down upon the ground and cry for mercy. This, however, was not in the public assemblies, but in private interviews and secret places.

Perhaps it should be noticed as a remarkable fact, that in almost all cases of conviction, the individuals were peculiarly concerned lest they should grieve away the Spirit, or settle upon a false foundation. A Gospel hope, 'a good hope through grace,' was what all desired and earnestly sought for, and short of which they could not rest.—The good work continued without any apparent abatement until the middle of the winter, when it seemed to decline for a few weeks; but since the opening of the spring, it has been gradually growing in interest, and at this time I rejoice to say, appearances are very encouraging. The season for another communion is close at hand: six new members have already been admitted. Two of these are native young men of standing and influence: one of them is from the neighborhood of Martyn. We expect to admit two or three more on the approaching occasion. Besides these, there are six or eight others who give hopeful evidence of a change of heart, but we think it prudent to defer them until another communion.

Under date of July 8, Mr. Stuart adds:

The meeting above referred to has passed. We had a solemn time: about 200 persons were present, and I believe God was in the midst of them by his holy spirit, operating in a special manner upon their hearts. We have indubitable evidence that some deep impressions were made. One young man in particular, a native, and a prominent character in the nation, was deeply wrought upon.

The people of God in this place are much stirred up. The late season has been a time of refreshing to their souls. A spirit of earnest prayer seems to be poured out upon them. A few of the young male converts in the neighborhood have resolved to meet together on every Tuesday evening, to pray for the continuance and increase of the good work.

Our need of a meeting house is every day becoming more pressing. Our school house will not now contain the people. On the last occasion we had to occupy the forest. A convenient place in a beautiful grove of timber, was prepared for the purpose.—Our communion table was 45 feet long and well filled.

CHEROKEES.

HAWEIS.

The following account of a recent meeting at Haweis is copied from the Cherokee Phoenix of June 4. The progress of religion at that station has been very uniformly encouraging. Something of the nature of a revival has existed ever since the church there was organized, and it is still in progress.—Scarcely a communion season has passed without some addition to the church.

At a sacramental meeting held on last Sabbath at Haweis, one of the missionary stations of the American Board, we were gratified to see a large assembly of people, most of whom were, what are commonly called, full Cherokees. A meeting of 150 or 200 persons is considered large in this country, and it is so in truth, when our scattered population is considered.—Many had come from the distance of 10 and 20 miles to hear the word of God proclaimed to them. An interesting discourse was delivered by the Rev. Mr. Chamberlain, a missionary at Wills Town. Immediately after sermon, ten came forward as candidates for the holy ordinance of baptism, who were accordingly baptized in the name of the Father, the Son and of the Holy Ghost. The sacrament of the Lord's supper was then administered to about forty communicants, most of whom were members of the church at Haweis, some belonged to the Methodist Episcopal Church, and we saw a few who were members of the Moravian church. It was a pleasing sight to behold professing christians, of different denominations, uniting in celebrating the dying love of their common Redeemer. At candle-light we attended a Cherokee meeting, conducted by John Huss, (or Spirit) who is an uncommonly interesting man. He understands his native language only. His exhortations are heard with pleasure as they are always fraught with good sense and energy. As a speaker, he has perhaps few equals. His knowledge of the bible we thought remarkable, considering his limited means of information. He is now in the service of the American Board.

We cannot but consider the church at Haweis in an interesting state.—God has evidently blessed it with his own hands. Its increase has been gradual, and we trust it will continue to increase and have a happy influence on the surrounding people. It is now composed of thirty members, exclusive of the ten who were baptized. As respects those who are admitted into church membership in this nation, it becomes us to speak in a very cautious manner, for it is not to be expected that all those who unite themselves with the people of God will continue steadfast to the end. It is therefore no wonder, particularly in this country, where the people are, comparatively ignorant of the doctrine and duties enjoined in the religion of Jesus Christ, that some of those who make public profession, should go back to the world. All that a minister of the gospel can do, before receiving persons as church-members, is to use necessary and scriptural precautions, and to receive none but such as appear to give evidence of a change of heart. We are happy to say that such precautions have been used by the missionaries of the Board.

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